Volume XVI Chicago, Ill., August, 1939 Number 5

# The Liberalist

"So long as faith with freedom reigns
And loyal hope survives,
And gracious clarity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still."

—Alfred Austin.

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# THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XVI Chicago, Ill., August, 1939 Number 5

## *DOCTOR BRADLEY RECEIVES DEGREE*

Meadville Theological School was founded in Meadville, Pennsylvania in 1844. Many noted preachers filling the pulpits in Unitarian Churches all over this country and in many foreign countries too, have received their diplomas from this Theological Seminary. Many young men have gone forth from its doors who in later years became known the world over, not always as preachers, some have written their name into literature, some social science, some have become teachers —eventually college presidents, and many, many follow the ministry.

Often people evince surprise when they hear the names of some of America's great who were Unitarians. Emerson, The Adams, Longfellow, Whittier, ex-president Taft, Justice Holmes, Preistley are only a few on the long list of noted people.

Meadville School became established in Chicago with associational relationship with the University of Chicago in 1926 and has a very handsome building of its own. On Monday evening June 12 of this year Doctor Bradley gave the Baccalaureate address of the graduating class It is a distinct honor to be invited to give the Baccalaureate for any college, so when he was asked to give this address for Meadville he felt perhaps a little more pardonable pride than for any other he has delivered, he being a Unitarian minister. When it was announced to him, shortly before-hand that a degree was to be conferred upon him at Commencement he was happy—happy with that modesty and humility and sincere gratitude characteristic of Doctor Bradley.

The 95th commencement of Meadville was held Tuesday evening, June 13th. The Prelude in B Minor was played by Mr. Gilman Chase, organist of the School. The Processional swung down the aisle, with dignity anad colorful pageantry, Seniors, Juniors, Faculty, Trustees and visiting ministers. Doctor Bradley coming last walking with Doctor Sydney Snow, President of Meadville. Members of the Faculty wore hoods draped over their shoulders in gorgeous contrast to their black gowns. The Invocation was given by the Reverend David Rhys Williams, A.B., S.T.B., minister of First Unitarian Church, Rochester, N. Y., and the address by the Reverend Lee S. McCollester, A.B., D.D., Dean-Emeritus, School of Religion, Tufts College. When President Snow stood up and after a few suitable remarks called the name of Preston Bradley, one could have heard a pin drop in the crowded audience. Escorted by two members of the faculty, Doctor Adams and Doctor Brigham, Doctor Bradley went forward to stand facing Doctor Snow who then said, "Preston Bradley, preacher to the people, whose voice radiating from the place of assembly through circumambient air, is a powerful influence on countless hearers for Liberal principles in religion, for courage in facing the battles of life, for civic righteousness and for the ideals of Democracy, I confer upon you the degree of Doctor of Divinity. Honorus Causa, and by virtue of the authority given me by the trustees of this school and

Commonwealth of Pennsylvania, present you with the diploma and invest you with the hood of that degree." The beautiful crimson satin hood was then placed around his neck to hang in graceful folds down his back. At the close of the program when all marched up the aisle, Doctor Bradley smiled happily at members of his own Board of Trustees, all of whom with many of the Peoples Churc members had honored him by b ing present. A reception follow ed in Curtis Room of the Acader ic Building to which all were i vited. And so—another hon bestowed on Preston Bradl brings honor again to the Peopl Church which he has served Pastor for Twenty-seven years.

G. T. B.

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## *Baccalaureate Sermon Delivered to the Graduating Clas of the Meadville Theological School, Chicago, Ill. June 12, 1939*

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**By THE REVEREND PRESTON BRADLEY, D.C.L., LL.D.**

**Stenographically reported by Marguerite Schultz**

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Doctor Snow, Members of the Faculty, Members of the Class, Ladies and Gentlemen:

When I was asked by the Committee to preach this Baccalaureate sermon, I accepted, of course with great alacrity. Here is a group of young men who have been identified with the very finest theological institution of the western world, being validated by that institution to take their places and the responsibilities of spiritual anad religious leadership in a world of which they are a part. After a training of that character and quality, what is there left for the Baccalaureate preacher to say? The difficult thing was choosing a subject. Subjects are frequently used as the point of departure. They are only necessary for printers to make programs formal and impressive. When I selected this subject for tonight "Idols and Ideals" I thought it sounded well, it is rather euphonious, it has about it a certain rhythmic aestheticism which is pleasurable. I said "Put that on the program," whether I talk about it is uncertain. I am adventuresome now. The only kind of a preacher, I think, that is consequential in this world is an adventuresome one, and the young man who loses the spirit of adventuresomeness in religion has lost the greates source of inspiration and powe

Speaking of subjects, I am r minded tonight of what Henr Ward Beecher said: (when sha we look upon his like again?)— Mr. Beecher at one time said tha " a text was a gate to the sermo Some preachers swing on th gate, others go "in and explo the garden." That's the reason never take a text. I have non for the sermon tonight. I thin taking a text ought to be repud ated by every seminary an preacher in the country. I los interest in the preacher who take a text. He begins with a concl sion and that is illogical in th presentation of thought. Th place of the text is not at the b ginning, but at the close of a se mon, it is a good thing to clos with, but never for a beginnin One might better build to the te and then make it a great pr nouncement and come to it as great conclusion. I hope that shall have that good luck tonigh I am not sure.

Both of these subjects as in plied today are brutal words — "Idols and Ideals." Immediate by a law of assimilation and co trast, and comparison as well, predicates that I have in mi something to say about religio Well, associated in our religio

thinking with the word idol is the word idolatry. We were warned against both in the far-off beginnings of religious institutionalism, but the warning seems to be inefficacious for at the present moment we recognize that there are more idols and idolatry in the world today than there were at the time both were condemned.

What do I mean by an "idol"? What immediately suggests itself to your mind and mine? Obviously it implies, to the discriminating, thoughtful person, something which is completed, which has arrived, that is concrete, or in other words absolutism. An idol never permits of any liquidity of interpretation or fluidity of expression, it is complete. The stone, the wood, the gold, or even an idea or an ideal when it is a closed proposition, the idols which command the adoration and homage of man, are all of that caliber, otherwise it would not be characterized as an idol; it is something which has arrived and people who have arrived are not specially interesting. Interesting people are people who are still in the process of development and change. One of the things that could be said against the idol in its motivation in any relationship of life is its static character. There it stands the embodiment, the crystallization or personalization of something that may have accumulated in the experience of the race, but it means the experience has finished and that it is over and "Here I am to be worshipped and adored," and, of course, the individual who accepts any form of idolatry or conception of an idol cannot help but possess, and will develop into, an idolatrous type of mind. Their mind will become closed too, and they will face any new fact, truth or revelation, and any process of experimentation as something dangerous, fatal. Consequently we have always identified them not only in the experimental processes but in the ritualism of our ecclesiastical systems as idolaters.

That is not true of ideals, and it is not true of idealism. It is a far different story. When I meet people who give evidence of possessing those faculties which are easily disturbed whenever a new truth, or a new concept, is presented, you can rest assured that they are idolaters. They believe in finality and have developed that irritating form of self-sufficiency which come with finalism. They are the ones who always make the finest fanatics. They are sincere, and their sincerity, which is always a form of fanaticism and always identified with it, is their tragedy. I have never met a fanatic who was not sincere. The mere fact that they have evolved into this absolutism toward any aspect of life has a tendency to create within them an enthusiastic sincerity which ripens into fanaticism, and of course, no fanatic ever possesses an open mind.

As we stand, and as you members of this class stand, facing the responsibility of assuming a position which is altogether unlike any other position which ever shall come our way in this life, namely: the responsibility, the entrustment of the ministry, what is to be your attitude in a world which is giving evidence that the idolater is satisfied and his finality brings a sense of security? He is quite willing to surrender everything which partakes of the character of individualism. A world is seeking for that substance under its feet and in its heart and in every area of its life, that can say "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him until that day"? Now, what are you going to do with this leadership, with this kind of a challenge, and this type of an opportunity? I need only to suggest, I need only to announce what I recognize as some of the idols that are being erected in the world's society. I do not need to identify them, I

only need to suggest them.

The whole idolatrous institution of totalitarianism—there is an idol for you, something that meets all the proportions, architectural, scientific, aesthetic, creative and religious, of millions of the people in the world today who are willing to stand before that idol, definite yet operative, and knowing exactly its capabilities and limitations, but saying to the world "This is the Way!" and with that paranoiac egotism which is always evident in men who believe they have been chosen to be the leaders. It has been said before "I am the program, I am the process," and all over the world there are millions of men and women today apparently, who have come to the place where, for some inner certainty, some anchorage, something that admits of not even a remote possibility that the anchor would ever drag or the thing would ever fail, never admitting once but what they have found the anchorage, are willing to bedeck themselves in the similarity of costumes and are ready to follow through a monotonous repetition of signs and symbols and words and phrases which have within them the content of subordination, while at the same time they enthuse over the devitalizing theory of equality.

Now, what are you going to do when you face that? You must face it, and you have to meet that challenge in the form of idol worship? One cannot stand as I have stood during the past twenty years and the past four or five summers throughout Europe and see literally thousands of people standing in mass formation, captivated by sentimentalized enthusiasms that out there in some concrete, tangible island is something which has the answer to every difficulty and every problem of their lives.

Well, of course, when you stand at your little window of the world and look out at our contemporary, transitional world you cannot help but feel, under that imperative, the analogy to the whole spiritual experience of man. At present the attitude of the world toward this form of idolatry is one for which there can be found an analogy. In the deeper experience of man's spiritual regeneration and his relationship to that inner and outer power which is the supreme consciousness of the entire cosmos is a certain totalitarian comparison.

Now, if we can so infuse that power through our own personalities we can sensitize and create an awareness that there is an answer to man's need and his sense of stability and finality that will not violate the calmness of reason and will not prostitute the processes of reason. At the same time man will be able to preserve that high truth of personal importance. I believe that the highest expression of value that evolving life has ever produced in the millions of years which life has been struggling toward a concreteness, which it always seems to just miss, is to be found in the creation of a human personality. Every relationship, political, social, religious, economic, industrial, or any other relationship of life, can never be divorced from a concept of human worth. Any minister, or any student for the ministry, or any man seeking spiritual leadership who does not have a faith founded and grounded in the ultimate worth of human personality, and then love that personality, will never find a competency in the ministry of liberal religion. The very genius of our whole spirit and our whole tradition was motivated under the imperative of love of mankind. We must have a passion for that redemption of man, not related to any theological concepts which have to do with the salvation of man after his relationships with this plane are disturbed and over, that is of no importance at all. No longer will we be able to put religion in compartments and separate it from the great processes of life itself

in any particular; man's religion does not consist in his being saved for some future existence after this one is over, that we are not disputing and it is but bromidic for me to intimate it to this group, but there is something defective in our technique if we cannot, under the imperative of love of humanity, inspire that humanity to develop and flower with an enrichment of their whole personality. Ah, there is a need for a thousand lifetimes of spiritual leadership and direction!

Nothing to me is more important than that, nothing is more basic than that, and these for whom we sacrifice and live, this something called humanity for whom we want better housing conditions, for whom we desire better home environments, higher wages, better economic and industrial relationships, many who are in need of all these things are so sensitive to the false note in our own preaching that unless they are impressed with the genuineness of our love for humanity, will leave and desert us. The one test is that test. It is not enough to be scientifically trained in the attitudes of science, sociology, and the physical and mechanistic aspects of a decadent industrial age, and to be familiar with the great theories of social programs, or to be identified with certain laws which are operating within the social organism, all these things are important, all of them are necessary, none of them must be neglected, but they must be enhanced and projected by a warmth and depth of actual devotion until the devotion ripens into a deep passion of fundamental concern which is bordered by love and spangled by the sweetness of friendship. That is the very kernel of effectiveness in a changing, modifying world.

One ideal which I wanted to submit to you in connection with this whole thought of ideals today which men have, which, of course, are unlimited, and the things that people are working on as the basis of achievement and security and finality, is what about the theologian? What about the Church? What about the minister? If there is one group in all the annals of the ecclesiastical influence for whom an age was made, it is the group which we represent tonight and this age. This is OUR HOUR. When I look at it I sometimes wish that instead of twenty-seven years behind me in one Church, I had still to face the beginning of my ministry all over again at twenty-two, I wish I were just being graduated from a Theological School today. I covet your opportunity, you gentlemen of this class, I covet it. I am not one of those in the ministry today who despair because people are not interested in a church or religion. I do not believe any such thing; I have never found people more interested in religion than they are today; I have never found people more interested in getting beyond the superficial problems which have been created by pseudo thinkers and amateur philosophers and have been constructed as bogeymen in religion. I can understand the repudiation of a people against that kind of a religious set-up. I can understand why people do not go to hear those kind of people preach, and they will not go to hear you preach if you are that kind of a personality. I can understand the response of the people when the sincerity, which I intimated a moment ago, is a passion. They sense that and the very emanations of every throbbing impulse of your own life, then they are interested in religion. People were never more interested in it and in many of its aspects than they are today. I know they are. But we must humanize. I use that word in its highest and finest sense, we must humanize our preaching and humanize our theology and not be afraid of these people who question. There are people who are afraid of questioning people. There are

ministers who do not like to have it suggested or intimated that they have not the answer; that the possibility of an answer is something remote from their own potentiality; they remain away from them. This is an age that will give you questions, and they will not stand for a lot of fol-de-rol in superficial theology, they are going to ask you questions and they don't want you incarcerated in a detached little universe all of your own. Every minister must live with the people to whom he ministers. The words of Kipling in a very powerful poem: "Or walk with kings—nor lose the common touch." Within that sentence is the secret of the relationship which I am emphasizing at the moment.

Now you are going out into the ministry at a time when there are greater institutional and organic changes in all organizations of religious character than this world has possibly ever seen. That's an interesting environment for a religious Liberal! What do you find at this present moment? I have been reading the British papers and in "The Christian World" I note that Reinhold Niebuhr is giving conferences today in the British Isles. I have been very much interested because one of our most distinguished religious editors said in my presence that he considered Niebuhr to be doing the only original and creative thinking being done in the field of theology in the modern Church. Reinhold Niebuhr made at the conference in India, and other conferences which he has been giving, a profound impression on the philosophy of religion in Europe.

What do we discover as religious liberals? You think there is no opportunity for religious liberalism today, you wonder what has happened to the Liberal Church and if there is any place for a Church program and philosophy today? Why, a hundred years ago in America, when Channing, and Parker, and Emerson, and all the rest of the saints of our tradition, were standing up against an orthodoxy which does not exist today, except in areas that do not command any intellectual respect — you will find them in certain groups submerged by certain fundamental associations or organizations — but among them all there is none that occupies any position of intellectual ascendency at all and are never recognized in science, philosophy, sociology, in any of these things and can be dismissed except as a symptom, and it is the symptom at the moment with which we shall deal.

What has happened to the Christian Church? A hundred years ago our free and liberal Unitarian Churches, and all the churches who occupy the identification which we are in religious thinking and action, experienced one of the most triumphant battles in the field of ideals which this world has ever seen. When a new imperative came to science, art, poetry, invention, it was inspired by the liberalism of the nineteenth century! And the very genius of a philosophy of freedom itself found inspiration in that century, and great documents came, and conclusions, and great intellectualists developed. It cannot be denied by the most severe logician that the Liberals were powerful in the eighteenth, and the nineteenth centuries.

Then what happened? Right along side of all this stood organized ecclesiasticism, still a theology of a pre-scientific age, still basing its major appeal upon the pagan, irritating and revolting theory that it is well when an innocent person suffers for the guilt of a sinner. Creating the dynamics of an ethics that stands repudiated by every clear thinker with whom I have ever had any experience, utterly dismissing the ethical and the great social background of the parables and the vioce that spoke of the "Kingdom of God on earth" repeating with a prayer that is a hollow mock-

ry down through the ages. Along ide of the idealism induced by he liberalism of the world comes his slowly marching orthodoxy ntil at a time when the world eeded its greatest imperative here was not enough energy in rganized religion to even touch he problem and it SMASHED UP nd a great world war took place, nd the leaders of every country, vith one exception—Japan—were ot only Christians in the accept-d term, they were likewise heads f the Church! One was not only hat but referred to a unique part-nership that existed between him nd God, and in his references al-ways placed himself first "Me und God" and in the great moment of human history the whole moral imperative of Christianity failed, the whole orthodox system of re-ligion failed! And then when a peace treaty was written the fail-ure was repeated. Who were the people in every nation in the world who repudiated and des-cribed the absolute results of something as tragic as the Treaty of Versailles, who were they? They were not the Christian the-ologians, not those in the tradi-tion of our organized ecclesiasti-cism! No, they were the great humanitarians and great liberals who in that hour saw that hu-man values were being assassin-ated, mutilated and raped for the sustenance and continuation of ecclesiasticism which was mis-taken for greatness. The Church went out into a decade of such de-terioration that when the thun-ders and the cries of hunger and starvation swept throughout Eu-rope as a result of the immorali-ty of the arrangement which re-ligion did not question and did not fight, in that hour the Church found itself challenged.

A Mussolini came. A Hitler arose. A Stalin emerged. Religion was called "an opiate of the people" the relationship which exists in totalitarianism, and an authori-tative voice, which did not admit of any divergence of authority where they are involved, said to the ministers, priests and rabbis "Get in line where you belong" and to the Church "Just as long as you conform and your preach-ers preach pretty little homilies about the sweet bye-and-bye, or you give a beautiful message of the immortality of the soul, we will not bother you, we will not disturb you, but don't you say a word about individual thinking" and they said to the Rev. Martin Niemoeller "Don't you go into your great pulpit in your Church at Dahlem and say to that con-gregation "I accept no law high-er than the law of God, 'don't you say that, if you do there will be 500 storm-troopers around your Church to take you to a concen-tration camp! As long as you will be a non-political preacher and a non-political Church, as long as you spend your energies of your fine brains and your spir-itual loyalties in creating a safe-ty for men and women after they are dead, you can sing your songs and say your prayers and we will not disturb you."

What happened in every coun-try in the world, including this one, the United States of Ameri-ca? The Church as an ecclesias-tical institution said "We have to get together, we are frightened!" I was in Oxford at both confer-ences. I followed the resolutions. What was the desperation of Edinburgh and Oxford, and what was behind it all? It was "What must the Church do to be saved?" —that was behind it all, and not "What can the Church do to save the world?" It was the despera-tion of the Church, and there is the obvious motif back of union— its beautiful lack of dangerous-ness,—this beautiful idea of unity! Preacher after preacher said "Ah, the Methodist Church now is all united, they have all become one." Why they ever separated is a mys-tery to me, not why they all get together. That's what concerns me much more than anything else. "Now the Presbyterians and the Episcopalians" — I don't know just how long it is going to take,

I should think there would be some organic differences for a time. Conferences have been guilty of everything, perhaps they can be guilty of that, and to hear the preachers say, "The Church is one, one holy Church of God!" Would to God that is could be! I would be the last to say one word against an appearance of that Church, that Church could be in your house, it is just as valid a Church as any Church with its roots in medieval ages, but now they are saying "The whole Church now is together." All right, let's admit that, and I make this address not only to challenge this class but every minister who honors me by his presence tonight. Let's see behind the curtains the whole procedure of this matter of self preservation, the retrenchment of all missionary impulses of the world, the lack of maintaining the budgets, the difficulties which churches are having, all the things I might mention or suggest as implied by this program of unity, and then what happens? Why, they come to the theological statement, and that theological statement closes the door to you and to me in the midst, and irrespective of, all the advance which science and philosophy and government have made in the past ten centuries. Their attitude toward that problem started the very finish of religious liberalism on this continent. They had the old orthodoxy of literalism, here's an evidence, the orthodoxy of atonement, inspired books of infallible character, they had the orthodoxy of a plan, the plan of salvation, they had an orthodoxy born under the impetus of those twin devils which have stood in the way since the beginning, superstition and fear. Channing, and Parker, and the great orators of the past, stood up four-square to the orthodoxy of that age, and you are facing not that orthodoxy. You have a new orthodoxy. That is why I should like to enlist in the battle all over again. You haven't to fight the battle about th divine book, FINISHED! Yo do not have to fight the battle the fact of God, FINISHED far as the orthodox point of vie is concerned; you don't have fight those battles, not at all, yo are going to face Reinhold Ni buhr, the new orthodoxy of th United Christendom!

Do you know what the new o thodoxy is, gentlemen, it is perfect antagonism to everythin you have been taught to believ for that new orthodoxy is base almost exclusively upon the ne orthodoxy of Niebuhr, an orth doxy which denies a potenti goodness to the human heart an recognize that only God is th source of goodness and inspir tion, and that the present dilemm and blindness and hysteria an tremulousness of the whole mo ern world, the whole present d lemma, is because man is inhe ently vile and selfish and rotte and corrupt and man has co structed for himself the prese tragedy which he now faces. Ni buhr stands opposed to any the ry of the oneness of God impre nated in man, it is always Go inspiring man, that man has virtues within himself. It is ve fundamental their whole plan ethics; there is nothing to it all, that man has within himse the capabilities for his own dar nation. And now comes the Ni buhr United Church that says the world "Back to God! Ba to God!" Instead of humani being coronated, synchronized, that humanity can articulate Go for an inner awareness of God, a inner consciousness of that po er which is God, he becomes aga an external force, sitting on cloud off yonder carrying a spe and with long whiskers. Wh you analyze the whole mode gesture of our whole modern ph osophy of religion you will co back to a new orthodoxy, as th call it, but the great thing is th the ideals of orthodoxy are u ted. What are you going to with them? What is going to

sult when you face that kind of a challenge, something that is ostensibly called a United Church?

O, ladies and gentlemen, to be a Liberal—a word that is in disrepute, and I have even heard it spoken maliciously of by so-called Liberals, I have heard the word liberal spoken of with derision, and almost as an epithet, among Liberals, Liberalism, is it dead? Is the adventuresome experimentalism which is inherently a part of all progress dead? Must we become finalists and absolutists, which are only other words for totalitarians, and preach totalitarianism in religion? Is the modern church ready for it? Well, if it is, you have no place here, you do not live on in that tradition! Why, the very genius of our whole approach is continual revelation! Religious Liberals must keep anchorage to a continuing inspiration. Religion to us can never be settled; no church was ever born to contain ALL the truth; no creed has yet been written satisfactorily comprehensive of man's intellectual quest for reality, never yet! We are in a world, and you are approaching your ministry in a world that will be hammered with a new orthodoxy, and if you are to be the great leaders and great preachers, particularly in the next twenty-five years, you must take your places, not in a weak, effeminate relationship to unity with a philosophy which your own intellectual rectitude repudiates, but you must stand by your guns, you must face this whole gesture as a truly religious Liberal, a mind unafraid to adventure, a heart that never shuns experimentation knowing that more light will break, that even democracy itself is not the end. I cannot even make democracy or religion a finality. I believe as much as I believe that I am in this pulpit tonight, that there will be a new democracy one of these days. Why even democracy is not the answer. How dare you in the field of religion, in your love for humanity, how dare you become an absolutist? Why you immediately get out of step with every great tradition of our great Church, of our great Seminary, our School, our great past!

Stand out in front in that kind of a world, way out in front with shoulders back, and chin high, and when you see humanity running helter-skelter substituting mottoes for motifs, adoring weak idols, when you stand and see ambassadors and prophets and priests who ought to be kinsmen of the eternal bowing down, kowtowing, thinking of their own safety, planning into the grooves of their own security. God; how the people dream and love and hope and pray for the true Liberal! It is the hope of the world—our gospel is the true gospel, our Church a true Church, and may you, in these commencement days and hours, soon to be away from all the comradeship and fellowship of these days, look into the reality of your own hearts and dedicate yourselves to Liberal religion, deep in your own hearts. And in the quiet intimacy of your own life be prepared for scars, to be hated, to be misunderstood—to be great is to be misunderstood. Do not be afraid.

If I have one word that I would send to your hearts, it would be courage, COURAGE, my lads, COURAGE! The world is waiting for the kind of spiritual courage, intellectual and moral courage that goes with the Liberal ministry. And remember this, it is the most important thing of all, it must be a part of every significant baccalaureate sermon, and was a part of my sermon yesterday at Michigan State College when I looked into the faces of 1200 young men and women, and I make it tonight, remember this: Intellect is necessary, you must have the respect of the people you know, it is necessary to have physical well-being, watch those forces and influences which would destroy the very electronic vibra-

tions of your body, health, all necessary, nothing more necessary than living the kind of a life that you can look at your own face in the morror, alone, and not blush —CHARACTER! CHARACTER!

Think of Alexander White, one Sunday morning in Edinburgh, in a congregation of two thousand people, the people waiting for the moment when Alexander White would open the door back of his pulpit and walk in. One man after another in that great congregation said it was a spiritual uplift to see Alexander White just walk into his pulpit before he ever said one word. It was because Alexander White is living his philosophy and his religion. You must live this thing, you must live it. Cleverness is always a curse. Don't substitute anything for merit, shun cleverness as you would shun all the devils of hell in your life. You have to live it, and remember, you can go thirty-five, fifty, sixty, seventy years of life honored, respected, loved, adored, and in five minutes you can bring fifty years of life crashing about you with stench, corruption and decay! Fifty years building a life, five minutes to ruin it. Ah, remember that.

I just fiinished reading the history of Napoleon and was impressed with this fact, when the historian said: "One of the most tragic scenes in all history is the scene of Napoleon standing with folded arms on a British frigate watching the receding shores of France fade from his vision and remembering that his dream of an empire had come to an end" and the historian's closing sentence was this, "The tragedy of Napoleon was that he had no great principle to stand by him."

• • •

## SUMMER NOTES

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For the 20th time Dr. Bradley gave the 4th of July address at the Civic Celebration held by the City of Tower, Minnesota. Tower is our pastor's summer address and is located about 20 miles from Arden Lodge, Black Duck Island, Lake Vermilion. The address was delivered from a temporary platform erected on the Main street. A feature of the program was an old fashioned Indian Pow-Wow by the Chippewa Indians of the Lake Vermilion reservation. Dr. Bradley spoke on a "Fourth of July for the World." Many of the summer residents attended. The weather was perfect and the Tower News reported the largest crowd in years. No accidents marred the day. Music was furnished by the High School Band and the Tower-Soudan Band.

•

Many of our members and radio listeners will be interested to know that Commander Thos. Ambrose, president of the Chicago Memorial Association; Commander of Thomas Post G. A. R. and Marshall of the Memorial Day ceremonies in Chicago has been a guest of Dr. and Mrs. Bradley for two weeks at Arden Lodge. Mr. Ambrose has spoken often in our pulpit on Memorial Sunday and will be remembered for his fine address given last Memorial Day. He is 91 years old on his next birthday and as an official in the American Book Company is at his office in the loop every day. He is also one of the original "54" founder members of the Izaak Walton League. He and Dr. Bradley had many fly-fishing trips together during his holiday. This is his second visit to Black Duck Island.

•

Dr. Bradley leaves Winnepeg Canada for Churchill, Hudson Bay on August 11th. The trip will take him through 1200 miles of the wildest country on earth to the shores of Hudson Bay. He will visit Fort Prince of Wales across from Churchill.

There will be sights of the White-Whale, Eskimo villages, and other sub-arctic sights. Canada's vast territory north of '54 is the last American Frontier. He is taking a moving picture outfit and candid camera with him. A lec-

ure on the trip will be given this fall in the church. Mrs. Bradley will accompany J. Bradley-Griffin and the doctor as far as Winnepeg where she will remain until they return. The trip to Winnepeg will be made by car.

Dr. and Mrs. Bradley thank the many friends, members and radio listeners who have sent many interesting cards and letters to them during the summer. They have enjoyed and appreciated them.

• • •

## CHURCH SERVICES RESUME

The Peoples Church of Chicago will open its doors for the 28th year Sunday morning, September 17th at 11 o'clock.

Station WJJD will broadcast the entire service and Dr. Bradley will preach. Kindly remember the date. May every member, friend and radio listener who possibly can, attend the service. Let us give Dr. Bradley the warmest welcome he has ever had for an opening service. Set the date aside now! Sunday Sept. 17th at 11 A. M.

• • •

Doctor Clark, summer assistant to Doctor Bradley officiated at the following services:

## MARRIAGES

**July**

1—Henry J. Bliss and Betty Jane Coutts.
1—William A. Lehnert and May Susan Wiederer.
4—James L. A. McLaughlin and Jan Johnston.
8—Leonard F. Linstead and Effie V. Simmons.
15—Drexel Milton Linville and Jane Annabelle Gardner.
19—Paul Garrett and Lillian Riggs.
25—Leo Taube and Ella Cameron.
28—Frank J. DuBane and Elizabeth M. Richardson.
29—Harold DeVries and Margaret Schuck Schneider.
29—Lodik Shemerdiak and Mary Pidlisny.

## FUNERALS

July 21—Charles H. Knight, Oakridge Abbey.
July 22—Mrs. Rose Henrickson, Forest Home.

## NAMING SERVICE

July 2—Gloria Lynn Langguth. Born, Nov. 20, 1938. Daughter of Mr. and Mrs. Chester Langguth.

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## PLEASE REMEMBER

There is one event held by the Peoples Church in which everyone who desires to may have a helping hand. The Annual Church Bazaar is held early in December under the auspices of the Woman's Club, and gives an opportunity to members, radio listeners and friends to do their part in making it a financial and social success. These summer months while on vacation jaunts or at home, plan your donation for the bazaar. There is a place for everything.

This is the season when housewives are filling the fruit pantry with numerous glasses of jelly, marmalade, jam, pickles, preserves. These old-fashioned homey things have become quite a fad again. Reserve a little space on a shelf and mark it "Peoples Church Bazaar"—then place there a few glasses—or jars—of the delicious things you "put up" — and when the time comes send them for the "Pantry Booth" at the bazaar. There will be booths for pillow slips, towels, luncheon sets, kitchen articles of all kinds, plants, baked goods, quilts, pillows, handkerchiefs, fancy articles, knitted things, aprons,— and don't forget the "White Elephant Booth"—If you have some article in your home that you have tired of or that does not please your taste, the White Elephant will accept it, and sell it. There is always someone who wants what you do not want! That's funny isn't it? But it's true. Proceeds from the bazaar go to the Church to be used for philanthropic and other purposes under advice of the Board of Trustees.

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